The Inquirer

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"THEOLOGY IS BUNK"

LORD ALTRINCHAM is a member of the Church of England. As a journalist he is occasionally critical of his church. As a result of one of these criticisms he was invited to give the address last Sunday at the evening service held at Essex Hall, London, the headquarters of the Unitarian body. The hall in which the service was held was packed, standing room only. Lord Altrincham gave a twenty minute address and at the close of the service there was a discussion, to which most of the congregation stayed.

It was evident from the discussion that people of other faiths (and none), in addition to the Unitarians, were present.

A report of the address and the discussion appears overleaf.

"Sectaries"

The heading of this article is taken from the title given by the speaker to the address. He does not think much of theology. He thinks so little of it that he is disappointed that Dr. Ramsey and Dr. Coggan, reputed theologians, have been appointed Archbishop of Canterbury and Archbishop of York. Lord Altrincham too is disappointed with what he called "sectaries", of which the Unitarians are one. Like everyone else these days he believes in one church. In twenty minutes he could hardly be expected to be clear upon one church. But obviously the Unitarians were not of it. It would, for instance, be much better for reformers to be inside the Church of England rather than outside. For then reform, which Lord Altrincham advocates, could take place within the church. To be inside was to be nearer the one church idea.

It is a familiar point of view, but it involves theology; as likes and dislikes about Archbishops apparently do; and it is just as well to discuss theology in this aspect.

The Devil

It is prominent at the moment in the Church of England. As far as can be gathered from newspaper reports the Catechism, which Lord Altrincham no doubt learnt as a child, is to drop the Devil. Children are no longer expected to believe in him.

But this presents difficulties, and if membership of any religious body is to be taken seriously, of the most profound kind. The Devil until today has occupied a very important place in traditional Christian belief. One of the most difficult problems of that belief, as indeed of all religious belief, is the existence of evil and suffering. Christians have been able to mitigate some of the distress sometimes caused by that belief by the existence of the Devil. God Almighty was not responsible for evil and suffering, the Devil was. It was possible to fight the Devil and oppose him.

If he no longer exists it is not possible to oppose him, and the total responsibility for the existence of evil and suffering is laid upon God. This is difficult. It is theology; and it seems just as well to have a couple of theologians at the head of the Church of England to deal with it.

Again, the church of which Lord Altrincham is a member is attached to the belief that Jesus was God and Man. The Anglican liturgy is meaningless without it. The belief presents difficulties to a number of people.

For Jesus believed in the Devil that the Church of England has now dropped from its Catechism. He is reported in the gospel of St. Matthew to have seen the Devil face to face and to have had an important conversation with him. Lord Altrincham, like a good many other Christians, may regard this now as "myth" of a very high kind. No doubt the two Archbishops think of it as important myth, but why? They, and even their critic, have to give reasons, and being men of high intellectual integrity they have to be very good reasons. For when the Devil in his face to face talk with Jesus has been explained away there still remains the important role Satan plays in the New Testament.

Deep Concern

It is a tricky matter. It is a serious one. The large congregation at Essex Hall seems to indicate that there is concern for such matters. They are hardly "bunk", and it is difficult to see how they can be cleared up without harsh and painful thinking, and ultimately harsh and painful action. For theology and action are not apart as Lord Altrincham appears to think.

Then again, the "one church" idea. This is fashionable.

It must be assumed that the new Archbishop of Canterbury will be as eager for it as Dr. Fisher is, and the present Pope. But Dr. Ramsey must have—to say the least—considerable reserves about the Devil. The Pope and presumably most Catholics have none. The Devil in his conversation with Jesus is no symbolic myth for them. It is not possible for them to say that the Son of God was mistaken about the Devil's existence.

This indeed goes down to the roots of traditional Christian religion; and of course to the roots of any possible form of real unity.

Some Thinking

For there to be one church someone has to do a great deal of thinking, someone has to be hurt and prepared to be hurt. Someone in fact has to challenge all the doctrines of traditional Christian beliefs, and it is a query of grave concern whether this can be done inside or outside the church.

The Unitarians long ago renounced the name sect. They had and have their vision of unity. They have grappled with its theological problems. They renounced "reform from within"; for serious theology, as they saw it, made this impossible.

It is unlikely that most of them will regard theology as "bunk".

NEW ARCHBISHOPS AND THEOLOGY

Lord Altrincham preaches to new Strand Congregation

"OUR new Archbishops have been trained in a narrow and essentially bogus theological context", declared the first visiting preacher, the outspoken young Lord Altrincham, to the crowded and over-flowing audience last Sunday evening in the Martineau Hall of our new headquarters in Essex Street.

Lord Altrincham, famous for his sharp comments on the public attitudes and manners of the Royal family, having recently angered many of his fellow churchmen with a provocative excursion into Christology, in his Christmas article to the *Guardian* on "The Awkward Child", had expressed grave doubts as to whether a person of his views was likely to obtain a hearing in *any* church. The Revs. Robert Tayler and Jeremy Goring immediately assured him that he would and invited him to be the first visiting preacher to their four-month old congregation.

"Reformer" not "Rebel"

After having thanked the congregation for their tolerance, charity and sheer curiosity, Lord Altrincham assured his hearers that he was, by nature, a "reformer" and not a "rebel", preferring even drastic changes from within institutions to their violent break-up from outside.

"History is *not* bunk, in spite of Henry Ford, but Theology is", he asserted. History is a genuine science, a respectable humane discipline, whereby only tentative judgments are formed about what happened in the past and why, such judgments being always subject to modification and review. But Theology, defined in his dictionary as "the science of religion", was bunk, because being a contradiction in terms it could have no existence.

Ministers of Strand Unitarian Church

The Rev. Robert Tayler

Dr. Jeremy Goring

Dr. Jeremy Goring left publishing and an advertising agency to become a Unitarian minister. He is the minister of the Lewisham Unitarian Church. He joined with Robert Tayler in the adventurous life of the Strand Unitarian Church.

The Rev. Robert Tayler was a nonconformist missionary at the age of eighteen and has been a "missionary" ever since. He is a Unitarian. He is the secretary of a well-known children's society. It was his vision that brought the new congregation into being.

Religion was not a science and to approach it as if it were meant circumscribing and restricting its true spirit.

Music and Theology compared

In music, the most important thing was its enjoyment, either in the hearing, the playing or the composition of it. This enjoyment could be enriched by a knowledge of the development of music in history, but abstract, dogmatic theories about how music ought to be written, or what constituted true music, were irrelevant.

Similarly in religion. It could only be studied in the whole context of history. Religious statements and ideas could only be studied, like others, in the general context of Philosophy, and according to the disciplines of philosophy. For this purpose, "Theology" regarded as the study of certain selected and isolated propositions was irrelevant, and since this was the essence of theological training in theological colleges, they were only isolating their students from the life and thought of the community.

Lord Altrincham therefore expressed his grave disquiet at the recent appointments of Dr. Ramsey and Dr. Coggan as the new Archbishops, because of their narrow academic training and their small experience of pastoral work. "These misconceived appointments can only mean a narrowing of the bounds of the Church of England", he prophesied.

The function of the church today was not to minister to the poor, the ignorant and the needy, but to the relatively intelligent and affluent. It had a tough job ahead of it, and could not be successful if it maintained its mediaeval view of society and the things of the mind. "Christianity has nothing to fear from the scientist", he concluded, "but a great deal to fear from the bogus science of theology".

"Those Creeds"

Sir Adrian Boult then took the Chair, and in the subsequent discussion the Rev. Robert Tayler made a vigorous attempt to brand Lord Altrincham's attachment to an authoritarian credal position as implying the claim to a monopoly in the right of worship and leading ultimately to the persecution of dissenters. He dwelt on the murky origins of creeds like the Nicene, and pleaded for the Right of Dissent, and that such creeds should not hinder us today.

The Assistant Minister, the Rev. Jeremy Goring, sprang to Lord Altrincham's and the Church's defence on this point and hailed Lord Altrincham's voice as "the one voice of sanity

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IT CAN BE DONE!

THE NEW GENERATION

It is probable that the Unitarian body, like many other religious bodies, has declined in active numbers since pre-war days.

But growth will come. It has already started in some churches.

The weekly sales of the *Inquirer* have not declined in comparison with pre-war days. They are up!

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talking in the national press about religion". Dr. Goring said he could appreciate how many people felt the need of the dignity and historical associations of an "established church". Theology for him, however, was something much wider. It was "the quest for knowledge of God".

After speeches from the floor from eloquent Jews and Marxists, Lord Altrincham made the point that theological colleges should modify their curricula in the direction of more social and pastoral training, and more general history and philosophy in the place of the partisan forms of history and philosophy now passing for "Theology".

Unsuccessful attempts having been made to draw the visitor on to the question of his understanding and acceptance of his church's creeds, Lord Altrincham concluded by explaining that he understood it was no part of the invitation extended to him to try and convert the congregation to any particular view of the Christian mystery, he had his own view of this, but for him, Jesus was in every human aspect a Jew. He did not believe in his infallibility. For himself, the "two great commandments" were enough, and he saw no necessity to define theological positions further. He was sure the effect of "theology" on religion was to force many who thought as he did, to become agnostics. His own liberal view, he claimed, should be allowed in a truly "catholic" church, and "of this *universal* church I claim to be a member".

PRESIDENT OF THE CONGREGATION

Sir Adrian Boult

Sir Adrian Boult is the president of the new congregation. Recently, at a concert to celebrate his tenth anniversary with the London Philharmonic, the whole audience rose to greet him when he came on to the platform.

On the following morning a critic wrote as follows: "His place is secure in the hearts of the British public. In my heart too. I have met him, and talked to him, and know him to be generous and good, a man who will have nothing to do with unworthiness in life or in musical interpretation".

A LAYMAN'S DIARY

January 17. Dr. Fisher's retirement from Canterbury has been wrongly forecast so often by the newspapers that it is hard to believe that he is really going in May. I once saw him presiding over the Church Assembly, and he struck me as the perfect chairman, firm, tolerant, and, when it was needed, humorous: in every sense of the word, a decent man. I hope that someone of the calibre of Bishop G. K. A. Bell will be found to write his biography. Lockhart's *Lang* and Iremonger's *Temple* are good readable works, but Bell's *Randall Davidson* is more—it is the perfect "decent island book". Dr. Fisher's "Life and Times" could be an equally fascinating book, if the right man is found, and is given ample time, access to all documents, and *carte blanche* to say what he likes. (At first I thought that the answer might be for Dr. Fisher to write his own "Life", but I have just stumbled over the following words of G. M. Trevelyan: "To write a successful autobiography a man must be something of an ass".)

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Father O'Flynn of Cork could teach Dr. Karl Barth a thing or two about the use of television as a way of demonstrating practical Christianity in action. He has been a Roman Catholic parish priest in Cork for the last 50 years (he is 80), and his unspoken motto is "self-confidence through Shakespeare". In BBC television tonight Hywel Davies showed us Father O'Flynn in his "Loft" (it really is a loft), rehearsing a group of young children in scenes from Shakespeare and drawing out of them performances of wonderful naturalness and gusto. As a by-product of this work, he cures stammering, and we saw two remarkable glimpses, six weeks apart, of the same young man "before and after". In the first, he could hardly get a word out; in the second he was standing up before a crowd of young people in the Loft, speaking a soliloquy from *Hamlet* and, at the end, declaiming in sonorous tones "I shall play 'Hamlet' some day", "I shall play 'Hamlet' some day", and so on. Father O'Flynn's achievements are not volumes on a shelf, but young personalities liberated from self-depreciation, and they are none the worse for that.

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January 18. "A Londoner's Diary" in the *Evening Standard* has been giving some illuminating short comments on the attitude of some of the chief fee-paying boys' schools towards the admission of Jewish boys. Some frankly operate a quota system. Others have no quota, but expect Jewish boys to take part in Christian activities; no special arrangements are made for them. Rugby comes out of this rather well: a rabbi visits the school regularly to give the boys religious instruction, and they are not asked to attend chapel. School prayers are optional, but many of them attend. It would be interesting to learn how Rugby has come to be more enlightened in this way than the average public school (*since* Dr. Arnold's day, I should imagine); if one inquired, one would probably find that the credit belonged to a single imaginative member of staff.

In David's class about one quarter are Jewish, and he says that "they do Moses while we do Jesus" in the classroom together at the same time; he accepts this as a very ordinary thing to happen. In Jamie's form the proportion is about the same, and they sit through "R.K.", but do not participate. "I think they read *Superman* and draw monsters", he tells me.

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Another great parish priest is in the news today. It is the 90th birthday of Canon Peter Green, who for 40 years wrote as "Artifex" in the *Manchester Guardian*, and who is now living in retirement in a clergy home in Hindhead. From 1911 to 1950 he was Rector of St. Philip's, Salford, a church in a dingy side street where (when I went, at any rate) children ran up and down the aisle before the service, and no one tut-tutted or told them to "stop it". He was the most compelling preacher I have known: his sermons were spoken in conversational tones, full of reminiscence and anecdote, apparently artless, but in reality most skilfully constructed and timed. He was firmly orthodox in belief, but wonderfully liberal in spirit. I once heard him say, in a discussion, that "any definition of a Christian that didn't include Dendy Agate couldn't be right".

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January 20. So Dr. Ramsey is to go to Canterbury from York. Many pundits will be holding forth on the significance of this, and I won't compete with them; but I do like this quotation which the *Guardian* prints from his enthronement sermon at York in 1956:

> There are those who cherish liberty of thought and inquiry, and let these not doubt that they will find me their friend and sympathiser—remembering always the

reminder of Mandell Creighton that besides " the right of the individual to be free " there is " the duty of the institution to be something ".

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January 21. Both television channels this morning brought us film of President Kennedy's inauguration yesterday. ITV did much the better job ; but, believe it or not, they twice broke into this impressive occasion with jarring " commercials ". I hereby vow *never* to smoke Olympic cigarettes, *never* to Drinka Pinta Milka Day, and *never, never*, to patronise greyhound racing at Catford Stadium. Black mark, ITV ! (And another black mark for cutting short the U.S. national anthem at the end, merely to ensure that *Let's Go* ! began on time.)

The President's Inaugural Address was very fine : it had a ring of Pericles about it, and the vast audience responded to its challenge. (When he said, " Can we forge, against tyranny, poverty, disease and war, a grand and global alliance, north and south, east and west, that can assure a more fruitful life for all mankind ? Will you join in that historic effort ? " many voices from the crowd responded " Yes ".) It was especially encouraging to hear his clear pledge to support the United Nations, to strengthen its shield of the new and the weak, " and to enlarge the area in which its writ may run ". Could these last words be a reference to the possible admission to the U.N. of mainland China ? I have a tiny hope that they could.

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David tells me that the whole class is " doing Moses " now. " We did the bulrushes on Tuesday ", he said, " and yesterday we got to Shepherd's Bush ".

THE BOND

By Colin Gibson

CALLING someone by name is a great bond. Your name is yours and belongs to you—your personality is in it. So when, in that lovely passage in the 43rd Chapter of the Book of Isaiah, it is said by God: " I have called thee by name; thou art mine ", we have the comfort expressed as strongly as can be, that we shall not want for anything God can offer us. We are under his power and protection, in his love and keeping, and there is perfect safety in it. " When thou passest through the waters ", the promise runs, " I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee ". It is you God minds about; it is you God cares for; he has called you by your name, you are his, his protection is about you.

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It is not only God who has called us by our name but we have known his name. The utter safety felt in God's protective name is expressed in Psalm 91, beginning: " He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty ". The Psalmist describes one after another the most dangerous of life's hazards—arrows that fly by day, the pestilence that walketh in darkness, the lion he surprises or the adder he treads upon, and is confident that God will deliver him, because he has set his love upon God and known his name. There is no limit to trust in God. In logic, it is perfectly absurd to say that the adder will not bite if you tread on it in the dust, but here we have poetry for the trust which can be placed absolutely in God in every conceivable circumstance of life. Proof against circumstance is given those who call upon the name of God. It is not only God who knows us but we who know God; it is not only God who has set his love upon us but we who have set our love upon him, and knowing the name of God is the way of saying even more strikingly than the other way round that there is perfect safety in it. " I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust ". That is the Psalmists' argument.

The name was a very sacred thing. The knowledge of it was to be most carefully kept. It was a great moment in the history of the nation when God revealed his name to Moses, according to the old account. Moses tells God that the first question he is bound to be asked by the Israelites when he tells them about him, will be, what is his name ? He receives the answer, " I am that I am ", and you can tell them that " I AM " has sent you. The meaning is future rather than present and contains the idea of an unfoldment of his nature in the story of his people.

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It is said that " the Lord spake unto Moses face to face as a man speaketh unto his friend ". Moses reminded God of the namegiving relationship between them and pleaded, " Thou hast said; I know thee by name, and thou hast also found grace in my sight ". He wanted to know whom God would send with him, and asked to be shown the way of God. The answer he received was the promise of his accompanying Presence. He might not know why or tell what, but he could be sure of this: " My Presence shall go with thee and I will give thee rest ". He was offered proof against circumstance. Moses answered simply: " If thy Presence go not with me, carry us not up hence." It is a beautiful story of the need of God's help in life's enterprises. No one can know what will happen in life; the question, why, may remain unanswered, but of this we may be sure: " My Presence shall go with thee ".

The explanation is likely to break upon us long after the event. We shall see the meaning of things after they have happened, but we shall have the company of God in the doing of them. That is what the poets and teachers of the Bible are trying to say all the time. Of course the rivers will overflow, nothing will stop them; the fire will burn and nothing will stop it, but, in a sense which is not literal but metaphorical, of waters which signify the spiritual depths of despair, and of fire, which signifies the hardship of calamity, through it all, " I will be with thee ". The future can safely be left to God. There is no need to fear.

GAMBLING

THE NEW ACT

By J. Keir Murren

SEVERAL things have combined to widen the concern felt by our churches about our present attitude to gambling.

The Betting and Gaming Act, 1960, is now Law and some of its provisions are about to come into force. The Small Lotteries and Gaming Act, 1956, has been working for enough time for some of its effects to be assessed. By this legislation almost all the regulations concerning gambling have been tidied up. Many things which were of dubious legality have been legalised. It is said that so far as gaming and lotteries are concerned " almost anything " is possible. But the law has imposed conditions under which the various things can be done.

Raffles and competitions with prizes at Bazaars and Fetes are now all right, under conditions. Whist Drives and Bridge Drives and Cribbage for money are now possible if you limit the admission charge to 5s. and the Prizes to £20, with extensions to £100 for the final event in a continuing series. Oddly enough, because a lottery is now defined as something depending on not more than three determining factors, Housey-Housey is gaming and not a lottery. Now it can and is being legally controlled with prize limits of £20 rather than by the spasmodic " Nelson Eye " of the police.

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Churches and other causes can now promote lotteries. To do so they register with the local authority. Under this procedure tickets to the value of £750 may be sold. Prizes which must come out of the Takings, can be up to 50 per cent. of the Takings. Expenses must not exceed 10 per cent. of the Takings but must be genuine expenses.

With regard to other aspects of the new legislation, especially the changes about to be made affecting Bookmakers and Licensed Premises for making bets, there is room for

thought and action by churches. Objections can be made to the character of the person, or the condition of the premises. The "demand" in the area has to be considered. Bets can be collected on private premises, e.g., factories and offices and apparently in hospitals. The thought of a "collector" of bets doing his rounds in a hospital fills me with horror!

On the broad issue of the moral danger arising by legalising all betting I am far from certain. The police generally will find their work made clearer. The legal, but foolish distinction between cash and credit betting is now gone. If the statistics are as grim as they appear to be (1,500 Bookmakers' applications already in Birmingham) then it will be good to have facts which can be verified.

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But is it gambling itself which is evil? Taking risks; involving oneself in situations where issues are in the balance are linked in essence to what happens in gambling. Can we effectively distinguish between the gamble which leads to the fuller life and that which is born of despair—or an attempted escape from a dull and drab life?

To what extent can churches take a stand without getting tied down to "finicky" details. Little raffles at bazaars are clearly harmless but they weaken the position of anyone who attempts to say anything publicly. Has a church any moral right to take rent from a group which may use the premises for any gambling purpose such as Housey-Housey or card games played for money?

What moral stand can a church take collectively when it is known that in some churches probably 75 per cent. of the members fill in football coupons?

By all means let us look at details which might be further controlled and improved—the age of bookmakers' agents, and the life which will begin to gather round bookmakers shops. It is worth asking why there are more than half the bodies who register to run lotteries who do not make returns as the law requires them to do? Some groups have paid the registration fee for several years and made no return. Why? In some cases because no lotteries have been held. But there is a strong presumption that in many more cases the reason will be because the conditions are not being fulfilled and to make a return would reveal the fact and render the group liable for prosecution. As it stands now—no one is responsible for seeing that such a return is made.

Many returns I have examined show profits from "small" lotteries of about £200 per week. Tickets at one shilling with prizes of substantial value can bring in such amounts. Have churches the courage to ask themselves honestly whether or not such a large income would solve so many problems which tend to be destructive of all spiritual life—that the good would outweigh the evil?

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I have no doubt that we shall soon get used to seeing the betting shops. As churches we might try to see the sheer magnitude of the gambling industry, or trace the changes and significance of the recent laws. For this "Voluntary Organisations and the Law Relating to Lotteries and Gaming" issued by the National Council of Social Service at 1s. 6d. is excellent. But also I think we should attempt to be completely realistic. Have we the right to be moral judges as organised groups? Are we sure as Churches that we could not do more good in the world.

If I am personally realistic too then this is what I would say. If my wife did as she sometimes threatens to do when the bank manager threatens and the bills cannot be met, namely fill up a football pool coupon, and if the miracle happened that the first ever try won say £75,000, then believe it or not I would joyfully share it with her. I have richly enjoyed life in spite of, not because of, continuous financial strain. I should be prepared to risk the few remaining years without that strain. Of course I would resign the "professional" ministry but so long as I am me I would probably be involved in people. In fact we are both so over absorbed in lots of things that no coupon will ever be filled in.

BOOKS AND PERSONS

By John Rowland

SOME time ago I wrote here of a fashion of our day, by which books on criminology seemed to be ousting detective stories in the reading lists of many people. Certainly the meetings of the Crime-Writers' Association (to which I was recently elected) do not seem altogether to bear this out, for the majority of its 166 members are detective-fiction writers of one kind or another. Still, the books on criminals in real life continue to appear in large numbers. Two recent additions to this kind of literature seem to me to merit a word here. First, *Killers Unknown*, by John Godwin (Jenkins; 18s.), is precisely what its title would suggest—an account of a number of murder cases, British and foreign, in which the criminal escaped. It will give to all who like puzzles a chance to exercise their ingenuity and their wits. Mr. Godwin can tell a story well, and his selected cases are for the most part those about which most readers will know little.

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Very much more striking (perhaps because it is out of the usual rut of such books) is *Verdict of the Court*, edited by Michael Hardwick (Jenkins; 21s.). This is based on a famous series of B.B.C. programmes to which, I expect, some of my readers have listened; but it does not confine itself to murder cases, as do most such books. The first case dealt with is the trial, in 1670, of William Penn (the famous Quaker) and William Mead. These two men were charged with unlawful assembly in Gracechurch Street, London. On Sunday, August 14, 1670, the Society of Friends, who normally met in a Meeting House in the City, found that the doors had been barred against them. They therefore held a service of worship in the street; a large crowd assembled, and Penn and Mead, who were regarded as the ringleaders, were arrested and taken before the Lord Mayor. He committed them for trial, and they duly appeared at the Old Baily on September 1.

The judge was undoubtedly biased against them; but the jury was much in their favour. The result was that, when the jury brought in an ambiguous verdict, which would have led to the prisoners being discharged, the judge refused to accept it, and sent the jury back to reconsider the matter. This went on for many hours, the jury being brought back into court, announcing that they were not prepared to change their verdict, and then being sent back to the jury-room again. Finally, they brought in a "Not Guilty" verdict, and the prisoners were discharged. As the author says, the real heroes of the tale are the jurymen; but the case is a landmark in the history of religious freedom in this country.

There follows the trial of Lady Alice Lisle, in 1685. She was an old lady of 71, who was accused of helping one of those fleeing after the Monmouth Rebellion. She was tried before the notorious Judge Jeffreys. Again the trial was a complete travesty of what justice should be. The judge bullied the witnesses and tried to influence their approach to the giving of evidence. The prisoner was in the end condemned to be burned alive; but the King altered the sentence and Lady Alice Lisle was beheaded in the Market Place at Winchester.

These are old stories; the other chapters in the book are much more modern in their settings, and show up British justice in a far more favourable light—indeed, the book might be regarded as a picture of the way in which our law courts have improved over the centuries. But I am sure that, to all readers with an interest in religion, it is the case of Penn and Mead that will linger in the memory.

Response to Appeal

Sir,—You kindly allowed us to make an appeal in your columns, shortly before Christmas, on behalf of a new hostel for orphaned girls which it is proposed to open at Ifrane in Morocco. In response I have received seven individual gifts and one collection taken at a Christmas party. The total of £26 3s. 0d. has been forwarded to the United Kingdom Committee for Algerian Refugees.

Yours, Dudley Richards,

Chairman: Unitarian and Free Christian Peace Fellowship

INTERNATIONAL SUNDAY

(The International Association for Liberal and Religious Freedom marks February 5th of this year as International Sunday. Below is printed a message which has been sent to all attached churches by Dr Ernest W. Kuebler, the well-known American Unitarian minister, President of the Association.)

Human history records the International Association for Liberal Christianity and Religious Freedom and its twenty-five member groups as only recently arrived on the religious scene and our numbers are among the smaller groupings of those who have devotion to a special ideal. Most liberals hold central to their cherished convictions the continuing application of freedom and inquiry in the human adventure. Marked growth and change among our member groups around the world is evident; but even more important is to ask: "Are we dealing more effectively with the real issues of our day ?"

Sweeping the world today is a tremendous ground-swell for freedom which will not be denied because it is written in the very nature of man's being. All freedom, when directed to the search for truth, only becomes meaningful when directed to the ends of righteousness and brotherhood, equality and justice and peace for all.

Today the human spirit cries out for a new proposal about the nature and essential value of human life, its purposes and its hope.

The profound ethical, moral and religious challenges confronting us must be met by positive proposals as to what should be and not by merely opposing what is. Those free in name and purpose have set themselves the task to urge mankind to seek new vitality in a religious free faith. Let us set ourselves the task to learn to use our freedom in order to create righteousness and a sense of brotherhood which is the only living atmosphere in which it can be preserved.

Greetings !

Ernest W. Kuebler,
President, I.A.R.F.

Conference at Davos

Once again "International Sunday" is being observed in liberal religious churches throughout the world on 5th February. It is not merely a gesture of aspiration towards the brotherhood of man, but the specific remembrance and prayers for blessing on the work of the International Association for Liberal Christianity and Religious Freedom, whose somewhat cumbrous title is usually abbreviated to IARF. On this Sunday, churches are being asked to take collections for this work of linking churches, groups and individuals of many traditions, customs and even beliefs, who yet have a vital concern for the freedom of the spirit in religion, and of initiating projects for strengthening and spreading these aims and ideals in the world. At the same time, present members are reminded that their subscriptions for 1961 are now due, and all others who are interested in the international aspect of our faith are asked to support the Association by a minimum subscription of 10/- per annum.

Additional interest should be stimulated by the fact that this is a year for one of the triennial congresses of the Association: as already announced in these columns, it will be held at Davos, Switzerland, in August, on "The Unity of Man in Our Divided World". It is particularly hoped that all those who participate in this Congress will become personal members. Further information about the Congress can be had from Rev. J. Kielty, at Essex Hall; general information about the IARF can be had from the Personal Members' Secretary, Rev. Kenneth Twinn, Harrison Parsonage, Atherton, Manchester, to whom churches' collections and subscriptions and individuals' subscriptions should be sent.

PRAYER

The Lindsey Press have re-issued "The Way of Prayer", *A Manual of Daily Prayer and Readings* (The Lindsey Press, 1-6 Essex Street, London, W.C.2; 2/-). The re-issue indicates that there is a demand for this valuable little booklet.

For every day of a month there is a suggested theme, a Central Thought, a suggested Biblical reading or readings, and a printed prayer.

The booklet in the introduction says:—

"(The prayers) are drawn from the long experience of great numbers of people, which has shown that the more men pray the more they want to go on praying, and the less they pray the less they want to pray.

"Prayer is a personal intercourse with God. When we really pray, a religious experience comes to us that we cannot obtain in any other way."

There are many to whom this booklet would be a boon. It provides an exercise in meditation for which many, often unknown to themselves, have been waiting.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Abiding Values

Sir: Tom Wardle's contribution "The Times of New Beginnings" should serve as a warning to those of us who want to discover for our own day the abiding values of the Unitarian movement. He tells us how he has moved to "a more emphatic Christian position" and then presents us with a set of concrete proposals which, if put into effect, would remake the movement into something to fit *his* present position (which may not be his last !).

But his proposals have little to do with Unitarianism as it is or as it has been; Wardle has succumbed to the temptation to try to make it over into what he would like it to be. This will not do at all. We must have faith that Unitarianism has, in its depths, its own abiding essence and value, and we must have the patience to seek until we discover or rediscover it, and we must have the integrity to persist in this even though it shows us to be wide of the mark in our personal position. Tonkin and Chandler are pointing us in a better direction than Wardle; but in my view we must plunge much deeper and search much longer.

Edinburgh. Yours, Bruce Findlow.

Reunion

Sir: One cannot but feel that the Rev. Basil Viney's note on the ecumenical movement is unduly pessimistic. Perhaps he has not yet encountered the real spirit of tolerance which is quite definitely part of the driving force of this movement.

Not all men have yet been touched by this spirit, but there is a growing desire among Christians for greater unity, and a growing realisation that the first step towards it must be united prayer that God will so give us "His excellent gift of charity" that we may be united in the love and service of God, and able to witness to our unity, though we still differ in our interpretation of Him who is beyond human understanding.

The aim of unity of fellowship, coupled with that diversity of thought which must arise from our diverse mentality and experience is not new. As long ago as 1910 Dr. Davidson, then Archbishop of Canterbury, said "No one of us hates a jot of the distinctive convictions he deliberately holds. Therein lies part of the value. . . . But we are absolutely one in our allegiance to our living Lord."

Each denomination has its own peculiar contribution to make and each can learn something from the others. While one cannot and must not be unfaithful to one's deepest convictions, one can, with advantage, re-examine the roots of one's belief to see why, and how far one differs from one's friends.

Speaking as an Anglican who has valued Unitarian friends, I believe that Unitarianism has a real contribution to offer—a contribution which takes on quite a different quality when I find that it is the opinion of my friends, and not simply a viewpoint reputed to be held by some sect of whom I know little and for whom I have little regard.

That is why I beg so wholeheartedly for an effort towards mutual fellowship in prayer, in worship, and as a result, in understanding.

Skipton-on-Stour. Yours, James A. Shorer.

Religious Instruction Study

Sir: "Layman" in his diary expresses the hope that the Religious Instruction Study sponsored by the Social Service Department may be published in the present year.

We certainly hope this may be possible, but at the moment we are awaiting the return of a considerable number of questionnaires. Many friends who applied for them have not returned them yet. It would be a real help if those intending to complete the forms would do so and return in an early post.

We have welcomed the interest shown by teachers generally, but are somewhat disappointed with the number of teachers in our own ranks who have not responded. We feel sure there must be many more Unitarians who are teachers than those who have sent forms back

(continued on page 866)

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 5, 1961

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Supply
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. Sidney Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Rev. J. Reece Walker
Birkenhead, Unitarian Church, Clive Road, 6.30 (February 12), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. Joyce Hazlehurst
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
Chatham, The Church of the Great Companions, Hammond Hill 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. Patterson
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. B. Downing
Chowbent Chapel, Atherton, 10.45 and 6.30, Supply
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. M. C. Ratter
Denton, Wilton Street Chapel, 11 and 6.30
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Mr. S. R. Martin
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fenrow
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
Dundee, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. Foote
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Supply
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. John M. Quirk
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beames
Guildford, Ward Street Church, 11, Mr. C. S. Dence
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 6.30, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11, Rev. Denbigh Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. Frank Walker
Hull, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. W. Vallance
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. A. W. Williams
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Mr. A. L. Blake
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Short, 6.30, Mr. G. E. Prentice
London, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Miss M. K. Garby, 6.30, Mr. A. K. Ross
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Gunnard
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill, Unitarian Church, 11, Rev. Dudley Richards
London, Ilford High Road, 11, Rev. M. C. Ratter, 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
London, Mansford Street Church, Bethnal Green, 6.30, Rev. Graham Short
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. R. W. Sorensen
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. Barker
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Mr. J. Nicholson
Lytham St. Annes (Ansdell) Channing Road, 11, Mr. E. Grewer
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Student
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. R. G. Kimball
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student
Manchester, Renshaw Street, Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield (February 12), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11, each Sunday
Mexborough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 11, Rev. John Edmondson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Student
Oxford, Manchester College Chapel, 11.30, Rev. Kenneth Twinn
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30, Rev. G. W. Petts, 6, Mrs. F. M. Procter
Park Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Rev. J. W. Dumble
Portsmouth, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
Ringwood, Hants, The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield, Attercliffe, 6.30, Rev. G. S. Whitby
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. P. Baker Morris
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. T. Jones, 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 6.30, Mr. G. J. Evans
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 11, Rev. W. R. Cummings
Southend-on-Sea, Darnley Road, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Mr. John Midgley
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Pennard Free Christian Meeting House, 11, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 6.30, Lay Preacher
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kebell
Todmorden, Unitarian Church, 10.45 and 6, Mr. D. Webster
Torquay, Unity Church off The Terrace, 11, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Wallasey, Memorial Church, Manor Road, 11, Mr. L. Evans, 6.30, Rev. E. H. Shaw
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 6, Rev. H. Maguire
Watford, Friends House, Church Road (by permission), 7.30 (last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Mr. H. Beaumont, Styal, 3, Rev. M. Bonner
York, St. Saviourgate Chapel, 6.30, Mr. R. H. Terry
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C. 2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132, Duke Street, Scarborough, West Australia.
Seaford Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Wardle
Sydney, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. Edmonds, Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grant Alley, Melbourne, C.1. Minister Rev. T. M. Wardle. Meetings as advertised.

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilde
Wellington, Services suspended—Enquiries—Mrs. Warren, Tel. 40-272

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(continued from page 862)

to date. If any reader feels he or she can help by completing a questionnaire, I would stress it is not too late to write me. A number of forms are available still.

We would be encouraged if ministers would take up the matter with teachers in their congregations. Our concern is that the study be as comprehensive as possible.

55 *Ellerton Road, London, S.W.*18. Yours, Arthur Peacock.

Pacifism

Sir: Mr. Empson sees the mechanics of action; the constant interplay of opposites by which everything in the universe exists. Technicians use this in producing power. And by a fallacious belief that these opposites are always of equal value have brought scientific philosophy to a point represented by the hydrogen bomb. Yet if we are to believe in God, opposites are not of equal value.

Evolution shows movement in a certain direction. Man himself progresses. In the continuity of this cosmic ferment of polar effects, where ever one looks in nature a tendency towards greater perfection is indicated. If this is not to be hindered by human effort, it is necessary for man to think ahead—that is why the progressive thinking taking place in the Unitarian movement is so important; and why orthodox churches are empty—because they fail to satisfy man's spiritual urge to look ahead and see in rational perspective better values than those existing in contemporary society.

The technician, moreover, is successful because he takes into account all the conditions necessary to make the particular process with which he is concerned, work properly. In the case of human behaviour, an indispensable condition is the human outlook itself. And to reduce human hopes and aspirations to the level of an envisaged see-saw of perfect balance, means that the natural progression is frustrated and not helpful. To submit to such an evaluation of process is not to submit to God. For God for ever strives to make man a better being. Man's efforts to bring peace by threat of the hydrogen bomb is an attempt to take over the prerogative of God. And whenever man exerts his egoism too much, disaster ensues.

Where would Jesus stand in history if he had fallen in line with orthodoxy? Pacifists do not believe that the world can be changed over night. But they do believe they see the direction in which change must go. And that is the first step to take if the mechanics of action are to lead to the success of humanity.

Linby, Notts. Yours, H. W. Hesson.

"Unity in Depth"

Sir: Your most moving leader with its reference to Dr. Martineau and your beautiful appreciation of my father's contribution to spiritual understanding, reminded me forcibly of one of my mother's most

(continued at foot of next column)

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Speke Unitarian Church

The congregation announce with great regret, their decision to abandon the project to build a Church at Speke, because of the inadequate response to the Appeal Fund. The Services, Sunday School, etc., will be discontinued from the end of March, 1961.

The congregation wish to record their grateful thanks to the Organisations, Trusts, Churches and individuals who so generously subscribed to the Appeal Fund.

The Treasurer, Rev. S. R. Butler, F.C.A., of 8 Gateacre Brow, Gateacre, Liverpool, will be returning all identifiable donations within the next few weeks.

Miscellaneous

All desiring warmth, comfort, good food and service in Britain's best climate (town claim), should write for our illustrated brochure. Every bedroom has central heating (no slot metres necessary). Many sunny days in this noted winter resort. Normanhurst is in quiet but premier position. Vacancies at reduced winter prices from £6 6s. 0d. weekly, including early tea, breakfast in bed, and other free extras. Two lounges including television. All beautifully appointed. Slumberlands. Most guests are on repeat visits. Make this your winter home or for short visit (32 good trains to London daily). Recommended by Readers. Normanhurst, Sea Front, St. Leonards, Sussex. Tel. Hastings 4784. Opposite sheltered promenade, near Sun Lounge, Medical Baths. Churches and Theatres. Booking also for Spring and Summer.

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Manchester College, Oxford

A Refresher Course for ministers will be held at Manchester College, Oxford from Monday, March 13 to Thursday, March 16. The general theme will be "Mental Health and the Minister" and the director will be the Rev. C. H. Bartlett, B.A. Applications and inquiries from any minister who thinks he might be able to attend should be sent as soon as possible to the Principal.

For news of Unitarian Churches and personalities and views read the

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(continued from column 1)

consoling thoughts, strange though it may appear at first sight. "If", said she, considering the apparent lack of impact "we could count all the people who have been helped back to active spiritual life, our (Unitarian) numbers would be almost infinite". This she said, not because the folk who came and went again, disliked what they found, but because they had been given time and opportunity to re-evaluate the treasures they already had. A case in point was our dear Governess, who after two or three weeks living at close quarters, enquired: "Why is it that you, who are so wrong, should care so much more deeply than I who believe that I have been taught the truth?" Her life and outlook had been completely changed. Again it was Unity in Depth and it is happening continually, but like the leaven of old, out of sight and recognition.

Blackhill, Flints. Yours, Catherine T. Herford

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